KALYANA KALPATARU



Vol. XVII
No. 9

April
1952

OM

Kalyana-Kalpataru

Vol. XVII.] April 1952 [No. 9

Contents

Subscription:—

Annual	Single Copy Special Number	Single Copy Ordinary Issue
Inland Rs. 4-8-0	Inland Rs. 2-8-0	Inland Re. 0-5-0
Foreign 10 Sh.	Foreign 5 Sh.	Foreign 8 d.

Controlling Editor—Hanumanprasad Poddar

Printed and Published by Ghanshyamdas Jalan at the Gita Press, Gorakhpur (India)

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



KALYANA KALPATARU

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavadgītā* VI. 30)

Vol. XVII] April 1952 [No. 9

तदेकं स्मरामस्तदेकं भजाम-
स्तदेकं जगत्साक्षिरूपं नमामः ।
सदेकं निधानं निरालम्बमीशं
भवाम्भोधिपोतं शरण्यं व्रजामः ॥

(*Mahānirvāṇatantra*, III. 63)

"On Him alone we meditate; to Him alone we offer our worship. To Him alone, who is the witness of the Universe, do we make our obeisances. In Him alone, who is our final resort, and the Self-existent Lord, the Vessel of safety in the ocean of existence, do we seek refuge."

Unto Bliss

Remember: just as the bright half of a lunar month treads on the heels of its dark half, the day appears at the close of night and sunshine follows the dark spell of a dust-storm, even so happiness will succeed sorrow and suffering. The night of despair will soon usher in its wake the happy bright dawn of hope. Hence one should not lose one's nerve under any circumstance whatsoever.

Remember: misery, in fact, proceeds from your desire and attachment; otherwise, there is no such thing as misery. Likewise, happiness born of worldly objects is nothing but infatuation. We fall into the vortex of suffering again and again because we expect happiness only from the worldly possessions; for happiness, as a matter of fact, does not inhere in them.

Remember: happiness can never be attained through the satisfaction of your desires; for newer and newer desires continue to spring up in your heart. Supreme happiness is found in contentment alone.

Remember: he whose wants are never satisfied is never rid of his poverty, to whatever position he may outwardly attain. And so long as poverty is there he will ever feel miserable and wretched.

Remember: the thirst for novel and extensive sense-enjoyments and the lust for acquiring and hoarding objects of sense-enjoyment alone is poverty. This penury has been courted by man through ignorance; he can attain happiness by driving this penury away with the help of contentment and shutting it out once for all.

Remember: there is no end of sense-enjoyments because the extent of Prakṛti is limitless. In the same way desire knows no end; for just as fire blazes forth when clarified butter is poured on the burning fuel, even so desire grows implacable as one acquires sense-objects.

Remember: he who is contented with his own lot never burns with jealousy at the sight of others' exaltation, nor does he even aspire to be like them. He is, therefore, always happy.

Remember: he who takes pride in a life of pomp and show and of prodigality, and views such a life as essential and conducive to happiness is really ignorant and can never enjoy real happiness.

Remember: he who looks upon the life of men imbued with the spirit of non-possessiveness and self-denial as his ideal and accordingly cuts down his wants and requirements to make his living most simple, plain and frugal becomes happy. On the other hand, that erring soul who regards the life of the voluptuous and those who are given to hoarding and multiplies his wants and requirements to an inordinate degree in order to lead a garish and prodigal life repeatedly falls a prey to newer and newer sufferings.

Remember: real contentment manifests itself only when one develops unflinching faith in God and His benignant dispensation. A man, who resigns himself to the

gracious will of the Lord, and conducting himself in accordance with His injunctions as far as possible, remains cheerful under all circumstances, ever finds himself under the benign protection of the Lord's lotus hands. By the Lord's grace not a tinge of sorrow dares enter his mind.

Remember: he who depends on the benign grace of the Lord, ever experiences supreme bliss through His grace. Really speaking, there is no happiness in any worldly object or situation,—it is nothing but a phantom of happiness, the other aspect of the opposite object and situation that are about to present themselves. Nay, it can even be termed as a prelude to sorrow.

Remember: with total dependence on the divine grace all adverse circumstances take a favourable turn once for all. Consequently sorrows too cease for good. Then everything appears agreeable and conduces to your happiness, whatever its outward form may be.

"Poison is converted into ambrosia, an enemy behaves as a friend; the ocean shrinks to the size of the footprint of a cow and fire becomes cool to the touch."

"*Śiva*"

(*Kalyan*)

The Gita-Govinda Mahakavya of Jayadeva

By S. Lakshminarasimha Sastri, B. A.

मेघैर्मेदुरमम्बरं वनभुवः श्यामास्तमालद्रुमै-
र्नक्तं भीरुरयं त्वमेव तदिमं राधे गृहं प्रापय ।
इत्थं नन्दनिदेशतश्चलितयोः प्रत्यध्वकुञ्जद्रुमं
राधामाधवयोर्जयन्ति यमुनाकूले रहः केलयः ॥

"The skies with sable clouds are overcast. The sylvan glades are dark with the thickening shadows of the Tamāla trees. Night has fallen apace. And this tender Babe is scared by the gathering gloom. Hence, Oh Rādhikā, thou alone shouldst lead Him back home !"* And thus by Nanda enjoined wended the lovely pair, Śrī Rādhā and Śrī Kṛṣṇa, sporting with supreme delight among the cool clustering arbours on the banks of the Yamunā. May these amatory dalliances of Śrī Rādhā and Śrī Mādhava truimph !"

And so with this benedictory verse (मङ्गलश्लोक) does Jayadeva commence his immortal erotic poem (शृङ्गारमहाकाव्य), the *Gīta-Govinda*, that Song of songs as Edwin Arnold would call it, that celebrates the loves of the Divine Pair in ravishingly melodious poetry. And this bewitching Song has, in recent years, more than ever before, become so tremendously popular, particular in South India, where not a day passes in the month of Mārgaśīrṣa (December-January) without the poem being recited with music and with intense devotion, in the celebration of the Śrī Rādhā-Mādhava-Vivāha-Mahotsava. And no greater tribute to the excellence of this poem could ever be paid than by the very fact that so many other "Aṣṭapadīs"—such as the Ramāṣṭapadī and the Śivāṣṭapadī have come into existence,

* This interpretation is according to the Rasamañjarī of Mahāmahopādhyāya Śankara Miśra. But Kumbha Rānā in his Rasikapriyā puts these words in the mouth of Śrī Kṛṣṇa Himself. But the former interpretation is more in consonance with the episode in the *Brahmavaivarta-Purāṇa* (Chap. XV).

very closely modelled, even to the minutest detail of diction and cadence, or this superb poem. Prized as this poem is by certain sections of people, with an almost exaggerated devotion, there is nevertheless another school of thought which would view this poem with disfavour for the vein of eroticism, bold and aggressive to a degree, that pervades almost every word of the poem, when, particularly, that eroticism is applied with reference to the Divine. Enlightened taste is thus sharply divided with regard to the claims to excellence of this poem. To adjudge fairly and justly between these two diametrically opposed views of these schools is no easy task—nay, it is a task beset with treacherous pitfalls; it is verily to steer the frail shallop of criticism on the troublous waters between the Scylla and Charybdis of contrary opinions. Hazardous as such a task is, this thesis aims at an evaluation of the worth of the poem, its poetic and mystic aspects, with all sobriety and fairness one could bring to bear in the adjudication of such a delicate issue.

It is a truism in literary criticism that the style is the man;—any literary efforts always bear the indelible stamp of the personality of the writer. Hence, to form an estimate of the poem, we must know all about the poet. And since a poet is the product of his times and his environment, no correct estimate of his work can be formed without an intimate knowledge of the personality of the poet and of his times. We are, therefore, perforce obliged to study such details of Jayadeva's life and his times and the materials which ultimately influenced the composition of the *Gīta-Govinda* Mahākāvya.

Nor, again, is a study of the salient features of the life and times of Jayadeva so easy. There is next to nothing of historic data with regard to his life. We have to glean a few outstanding features of his life from the hagiologic and quasi-legendary details that have been woven round his life in the course of the centuries that have passed. Concensus of scholarly opinion points to the late 12th century (Circa 1168) as the possible period of Jayadeva's existence. The editors of the Nirnayasagara Press *Gīta-Govinda*, in their preface to the work, remark "That the poet Jayadeva flourished in the times of Lakṣmaṇasena of Bengal, the son of Ballālasena, and was the court poet of Lakṣmaṇasena is the view held by Śrī Sanātana Goswāmī. Āchārya Govardhana, Śaraṇa, Jayadeva, Umāpati and Kavirāja were the five gems that ornamented the court of Lakṣmaṇasena, as is learnt from an inscription at the entrance to the court of the king:—

गोवर्धनश्च शरणो जयदेव उमापतिः ।
कविराजश्च रत्नानि समितौ लक्ष्मणस्य च ॥

Hence some are of opinion that Govardhana, Jayadeva and the others flourished in the times of Lakṣmaṇasena whose reign was towards the close of the 11th century A. D. (जयदेवकविश्च वङ्गदेशाधिपस्य बल्लालसेनसूनोर्लक्ष्मणसेनस्य सभायामासीदिति श्रीसनातनगोस्वामिनां मतम् ।············अतो जयदेवकविजीवनसमयोऽपि खिस्तसंवत्सरस्य एकादशशतक आसीदिति फलितार्थः ॥—Page 19, Preface to the *Gīta-Govinda*. N. S. Press).

And the mention by Jayadeva himself of his contemporaries in the fourth Śloka of the *Gīta-Govinda* (उमापतिधरः, शरणः, आचार्य गोवर्धनः, धोयी कविक्ष्मापतिः) corroborates that conclusion.

The times of Jayadeva may be regarded as a period of lull, with no great and stirring achievements in its political or literary history. It was the epoch of the slow but sure fade-out of the glorious old Hindu empire, with the rumblings of the storm of Mussalmān imperialism, with its frantic iconoclasm and deliberate suppression of all things Hindu, just making themselves heard. In literature too, the spontaneity of poetry had set fast into a rigid formalism, a classicism, governed, at every step, by the canons of an over-elaborate and meticulous system of Alankāra. Śṛngāra as an ethereal sentiment that finds such ravishing expression in Vālmīki (Kiṣkindhā Kāṇḍa) and in the *Śākuntalam* of Kālidāsa had slowly yielded place to eroticism, with its interminable finesses, guided by the *Kāmasūtras* of Vātsyāyana, the *Rati Śāstra* and the works of Bharata. Poetry as an effusion of unpremeditated art had now come to be a highly conventionalized system, savouring more of artifice than of art, more of conceit than sentiment. Even the poetic diction became formal. Metrical see-saw and pedantry took the place of spontaneous melody and poetic fervour. The poignant play of emotions gave place to brilliant wit and epigram. The erotic sentiment, with all its niceties, verging very often on the obscene, became the dominant motif or the Sthāyī Bhāva in almost all the literary compositions. This tendency to stress the erotic or the carnal details is seen to have developed even in Kālidāsa's *Kumārasambhava*. And erotic poetry—poetic dissertations of the details embodied in Vātsyāyana's *Kāmasūtra*—becomes more and more marked by its profusion in the post-Kālidāsa period, as is evidenced by the fact that even Bhartṛhari, the sober didactician and advocate of renunciation as he is, has not scorned to describe the glories of Śṛngāra in his *Śṛngāraśataka*. And there is the *Amaruśataka* which is nothing if not erotic at every word of it. And coming closer to the times of Jayadeva, we have the instance of Jayadeva's contemporary, Govardhana, whose *Āryāsaptaśati* is a highly artificial but predominantly erotic composition, devoted to the description of the minutest details of the erotic art. Even the high purity of the Saṃskṛta does not retrieve the work from the dubious taste which the poet revels in. No wonder, then, that Jayadeva the contemporary and probably the rival of Govardhana has a sly fling at the latter when he says that few could vie with Govardhana in the deft handling of the erotic element—insinuating thereby that the latter was good at nothing else.—श्रृंगारोत्तरसत्प्रमेयरचनैः आचार्यगोवर्धनः स्पर्धी न कोऽपि विश्रुतः । (*Gīta-Govinda* canto I. 4)—अत्र श्रृंगारेत्यादिना श्रृंगाररसप्रधानकाव्यरचनायामेव तस्य सामर्थ्यम् । रसान्तरवर्णने तु सोऽप्यप्रौढ एवेति··························ध्वनितम् (*Rasamañjarī*). And if Jayadeva, whose principal forte is Śṛngāra, should say that much with regard to Govardhana, we may easily imagine the level of poetic taste as reflected in Govardhana's works. The charms of women, delineated with an almost anatomic precision, coupled with surprising though exhilarating conceits, the minute description of the almost scientifically graded process leading to the erotic consummation—all these seem to have become the obsession of the poets of the age, culminating in the crescendo of bold salaciousness as portrayed in the 18th chapter of the Naiṣadha Kāvya of Śrī Harṣa,

that formidable logician and poet of no mean order. The literary atmosphere of times, therefore, was surcharged, as it were, with eroticism, and no poet could escape its influence. And in such an epoch of literary history was Jayadeva born, and no wonder if he too imbibed the all-pervading eroticism of his times.

Of the details of Jayadeva's life, we know very little that may be regarded as authentic. Many of the details woven round his life spell of the miraculous and are consequently of little use from the historic point of view. And of such quasi-legendary details we have plenty in the tradition as embodied in the Bhakta-Mālā of one Chandradatta. And Jayadeva's only composition, the *Gīta-Govinda*,—the *Prasanna Rāghava* and *Chandrāloka* are not from his pen—furnishes a few internal evidences with regard to his life. He was born in the Utkaladeśa (the modern Orissa), in a village Bindubilva (also, Kindu Bilva or Tindu Bilva) near Puri Jagannatha, the holy city of Lord Puruṣottama. (तिन्दुबिल्वसमुद्रसंभवरोहिणीरमणेन जयदेवकेन etc. Canto III. 10). He was a Brāhmaṇa, the son of one Bhojadeva, and his mother was Rāmādevī or, as some say, Rādhādevī. His companion was one Parāśara, who was apparently a good Rasika (connoisseur) of things artistic. Jayadeva's wife was Padmāvatī, as we gather from the verses.

श्रीभोजदेवप्रभवस्य रामादेवीसुतश्रीजयदेवकस्य ।
पराशरादिप्रियवर्गकण्ठे श्रीगीतगोविन्दकवित्वमस्तु ॥

(Canto XII. 11)

and—

* जयतु पद्मावतीरमणजयदेवकविभारतीभणितम् ।

etc. (Canto X. 8)

Beyond these authentic details embodied in the *Gīta-Govinda* itself, there is hardly anything which may be regarded as historically dependable. But the quaint traditional details with their naivete, are nevertheless quite interesting; and, shorn of all the miraculous element, they may still serve to throw some light on the poet's life. Evidently Jayadeva was a very noble Brāhmaṇa, highly erudite, a gifted poet, and a devout Kṛṣṇa-Bhakta. Like all devout souls, he lived in penury, but was supremely content with his lot. In a thatched cottage on the outskirts of the village he dwelt, devoting all his time to the study of the Śāstras and to the meditation of the glories of Śrī Kṛṣṇa (तं तु पर्णकुटीमध्ये ग्रामाद्बहिरवैक्षत । दरिद्रं निरपेक्षं च शास्त्रं पश्यन्तमादरात् ॥ मनसा तु जगन्नाथं ध्यायन्तं मुदिताननम् ॥ Bhaktamālā Ch. 39). All his life, it is said, was dedicated to the service of the Lord—(पुरुषोत्तमपूजकः । *Ibid*).

In the same village dwelt one Devaśarmā, a devout Brāhmaṇa, who had no offspring. He prayed to Śrī Jagannātha to bless him with progeny, and vowed to dedicate the first born to the service of Puruṣottama. As days went by, a daughter was born to him. The birth of the daughter was followed by the birth of many worthy sons in the succeeding years. Recalling his vow, Devaśarmā, accompanied by his wife, took his daughter Padmāvatī, now grown into a beautiful maiden, to the presence of Śrī Jagannātha, dedicated her to the service of the Lord, and left her in the care of the chief priest of the temple. After leaving his daughter in the temple, Devaśarmā stayed in the vicinity for the night. And during the night, Śrī Jagannātha appeared in the dream of Devaśarmā and the Pūjaka,

* South Indian recension. The N. S. Press edition does not contain this.

and declared that He was pleased with Devaśarmā's offering, but directed him and the Pūjaka to lead the maiden Padmāvatī to Jayadeva and marry her to him. Thus enjoined by Lord Jagannātha, Devaśarmā led his daughter Padmāvatī to Jayadeva and requested him to wed her. But Jayadeva would have none of matrimony, saying that he was indigent, homeless and moreover not inclined to matrimony. But Devaśarmā was adamant. He left his daughter with Jayadeva, telling her that thenceforth Jayadeva was her lord, to be loved and honoured with wifely affection and fidelity. After the departure of her parents, Padmāvatī continued to linger near Jayadeva, and would not return to her parents, though repeatedly directed by Jayadeva to do so. Perceiving her steadfastness of devotion, Jayadeva regarded it his duty to wed her, and so he led her to Devaśarmā's abode and there celebrated the marital solemnities. The couple thereafter lived happily together, their souls being united in bonds of love for each other, and more, in the love of Śrī Kṛṣṇa before whose image they danced and sang and offered worship. (नृत्यन्तौ चापि गायन्तौ श्रीकृष्णार्चन-तत्परौ ।…………गायंस्तु देवदेवाग्रे पत्न्या सह ननर्त ह ॥). While thus they lived, dedicating their lives to the service of Īśwara, Jayadeva set himself to the task of composing the *Gīta-Govinda Mahākāvya*, celebrating the love of Śrī Kṛṣṇa and Śrī Rādhā. And while so composing the work, he was prompted to write the famous passage स्मरगरलखण्डनं मम शिरसि मण्डनं धेहि पदपल्लवमुदारम् ।……… but, it is said, he desisted from writing that verse, considering it an act of unpardonable sacrilige to couch that sentiment with regard to the supreme Īśwara. Hesitant, he set aside his work and went to his bath. While Jayadeva was away at his ablutions, Śrī Kṛṣṇa Himself appeared in the guise of Jayadeva, took the manuscript from the hands of Padmāvatī, inscribed the very verse that Jayadeva had hesitated to incorporate, and then returned towards the bath. When Jayadeva returned from his ablutions, and resumed his task, he found that very verse therein inscribed which he had so much hesitated to pen. Surprised, he asked Padmāvatī who had written that passage. But Padmāvatī's answer struck him dumbfounded. She replied, "Did you not yourself, my lord, return in all haste from your bath, and did you not write these verses yourself and give me back the manuscript? None but you, my lord, ever wrote it." Amazed, perplexed in the extreme as to how it had all come to pass, he spent a sleepless night, when early in the morning, as he was dozing away, Puruṣottama appeared in his dream and explained to him how He Himself had appeared in Jayadeva's guise and written that verse. Divine approval is thus ensured for this work, and for this particular verse in question, wherein eroticism outdoes itself and reaches the very pinnacle of delirious expression.

The hagiography next proceeds to record another instance of Divinity affixing Its imprimatur as it were, and the seal of approval unto this work. The king of the land (his name is not mentioned) heard Jayadeva rehearse the *Gīta-Govinda* in his presence. Much pleased with the excellence of it, he took the poem from Jayadeva, kept it with himself, composed a similar poem—(a blatant act of plagiarism!) and promulgated an order

in the land that his composition, the spurious *Gīta-Govinda*, alone should be read and sung by all his subjects. And Jayadeva's *Gīta-Govinda* none in the land ever dared read or sing! On a certain day, however, the king found Jayadeva singing his (Jayadeva's) *Gīta-Govinda* and dancing in the presence of Śrī Jagannātha in the temple, and asked him why he was not singing his (the king's) own composition. Jayadeva replied that though the king's *Gīta-Govinda* was good enough, it was not so dear to Keśava as his own *Gīta-Govinda*, and further challenged the king to put the matter of comparative excellence to test.

परंतु मत्कृतेनायं यथा तुष्यति केशवः ।
न तथा त्वत्कृतेनापि परीक्षा क्रियतामिह ॥

The king took up the challenge, and both the king and the poet placed their works in the presence of Śrī Jagannātha, and prayed to Him to signify His preference by placing the work of His choice above the other. They then closed the doors of the temple and locked them fast. Next morning they entered the shrine, and lo, they beheld the *Gīta-Govinda* of Jayadeva placed above the work of the king! Divinity had thus openly accorded its preference. The king, crestfallen and extremely perturbed, neither ate nor drank, and in despair stayed that night in the temple itself. (तत्याजान्नं च पानीयं रात्रौ तत्रैव तस्थिवान्). And in the small hours of the morning, the king saw in his dream the Divine Form of Jagannātha, who said to him "wherefore pinest thou away in despair? I am no doubt pleased with thee who art my sincere Bhakta, as also with thy *Gīta-Govinda*. But the fact nevertheless is undeniable that there is no other poem dearer unto Me than Jayadeva's *Gīta-Govinda*! Hence, betake thyself to singing the *Gīta-Govinda*." (किमर्थं शोचसे वृथा । गीतगोविन्दसदृशं नान्यत्काव्यं प्रियं मम । त्वत्कृतेनापि तुष्यामि भक्तस्त्वं नात्र संशयः । परंतु गीतगोविन्दं स्वीकरोतु भवानपि ।) The king, thus admonished, began thenceforth singing Jayadeva's *Gīta-Govinda*, and became an ardent follower of the poet.

To continue the thread of the narrative of Śrī Jayadeva's life: there is another instance of the Divinity being so immensely pleased with the *Gīta-Govinda*. A certain vegetable seller (शाकविक्रयिणी) in a certain town in Utkala (कस्मिंश्चिन्नगरे) was gathering vegetables (वृन्ताकः) in a vegetable garden on a moon-lit night in Śarad, singing the *Gīta-Govinda* all the while—particularly the song रतिसुखसारे गतमभिसारे मदनमनोहरवेशम्, as one tradition asserts. And the Bhagavān, fascinated by that song, followed her hither and thither the live-long night, and His silken raiments were torn by the thorns of the Vṛntāka plant. When the dame had finished gathering the vegetables, she returned home. And the Lord, too, returned to His temple, with all His raiments in tatters. Next morning when the Pūjaka entered the shrine, he was astounded at seeing the raiments of the Lord netted with thorns, and, in his amazement, he called the king and showed him this wonder. Surely no madcap urchin, nor even a lunatic could have entered the shrine and perpetrated this outrageous act of vandalism—the doors had been secured so fast. Both the priest and the king were so much perturbed over this affair, and were ruminating on this inexplicable incident, and at last sank into a slumber late at night. The Lord Puruṣottama appeared in their dreams and told them how it had come to pass that

His silken raiments were torn to tatters by the thorns; and explained how, fascinated by the recital of the *Gīta-Govinda* by the vegetable seller, He had followed her hither and thither among the shrubs and thus had got his raiments torn—इतस्ततो ह्यधावं तु नतो वृन्ताककण्टकैः। खण्डशः स्फुटितं वस्त्रं सत्यमेतन्न संशयः॥ Thus assured by the Lord, they awoke and they wondered. They praised the vegetable seller, and more, they praised the excellence of the *Gīta-Govinda*. And thus the Lord Puruṣottama had again demonstrated His supreme liking for Jayadeva and his *Gīta-Govinda* !

There are then the details of Padmāvatī's extreme devotion to Jayadeva. Once a kinsman of the king died. His wife, a devoted lady, had determined on immolating herself with her deceased husband on the funeral pyre. Padmāvatī, who was on a visit to the queen, and who came to know of this, addressed the queen and exclaimed "What vanity ! How could a true wife survive, even for a moment, the demise of her lord? Should she not, the very moment her lord expired, be consumed by the fire of grief and fall dead that very moment ? If she outlives her lord, be it even for a fraction of a second, what real devotion could she have had for her lord ?" The queen was surprised and intrigued by this remark of Padmāvatī, and determined to put the latter's wifely devotion to test. And not long thereafter, an opportunity presented itself. The king and Jayadeva had gone on a visit to the shrine of Śrī Puruṣottama, and stayed there a while. When they had not returned the next morning, the queen sent for Padmāvatī, and, with tears in her eyes, told her that Jayadeva had breathed his last. And lo, the moment she heard these woeful tidings, Padmāvatī dropped down dead. The queen stood aghast ! What a folly had she committed in attempting to test the fidelity of Padmāvatī, that paragon of wifely devotion ? How could she answer the king and Jayadeva ?—The king and Jayadeva did return almost immediately. To them the queen related the woeful tale and begged their pardon for her reprehensible act. The king was wroth with her. But Jayadeva smilingly appeased the king's fury, meditated on Śrī Jagannātha, and sung the 19th song of the *Gīta-Govinda* with the refrain—प्रिये चारुशीले, and, the marvel ! Padmāvatī stirred, and sometime later, rose up as from sleep !

Many more incidents of Jayadeva's life, such as his limbs being chopped off by robbers to whom, unmindful of the harm they had perpetrated, he did a magnanimous turn; and whom, nevertheless Divine wrath overtook with lightning suddenness; Gangā spouting forth from the well in Jayadeva's dwelling; and more such details are found scattered in this chronicle. Nor need these details detain us, since they have no bearing on the *Gīta-Govinda*. Suffice it to say that all these details enumerated in the *Bhaktamālā*, taken together, point to the fact that Jayadeva was a gifted poet, a scholar, a great Kṛṣṇa-Bhakta, who enjoyed universal esteem, and that his *Gīta-Govinda* was tremendously popular even in his own times.

(*To be continued*)

Sakti—IV

(Continued from the previous number)

By K. S. Ramaswami Sastri

THE URGE OF ŚAKTI IN INDIAN THOUGHT

Viewing Gauḍapāda's work from such a point of view, we see its source as well as its surpassing of the source. His *Kārikās* on the *Māṇḍūkya Upaniṣad* are divided into four chapters: (1) Āgama (Scripture), (2) Vaitathya (the illusory character of the sense-data), (3) Adwaita (non-duality) and (4) Alātaśānti (the tranquillizing of the flickering flame). He thus brings back into the seat of authority the Veda which was put away by Buddhism and harmonizes reason with revelation. Professor Das Gupta seems to think that Gauḍapāda was a Buddhist and was posterior to Aśvaghoṣa and Nāgārjuna and Asanga and Vasubandhu. But there is no real foundation for this view or for his rejection of the correctness of Śrī Śankara's exposition of Gauḍapāda's views. Gauḍapāda himself says in IV. 99 of the Kārikās: नैतद् बुद्धेन भाषितम्. We need not go here into the controversy as to whether the words *Sambuddha* and द्विपदां वरम् in IV. 1 refers to Buddha or Nārāyaṇa. Even if it refers to Buddha, there is no impropriety in holding that he revered Buddha who was worthy of all reverence. But that did not mean that he accepted the doctrines of the nihilistic school of Buddhism. He may have used Buddhistic idealism to disprove realism but he was a thorough-going Adwaitī positing the Nirguṇa Brahma. Equating the world with Brahma is not negating the world but is sublimating the world.

Gauḍapāda was thus an uncompromising monist. He performed the stupendous feat of making a camel pass through the eye of a needle by showing how the vast illimitable universe is after all connected with the states of waking and dream and deep sleep and how an analysis of these will lead to the Turīya state which, unlike them, has no beginning or end and from whose standpoint there is no creation or variety or birth or death. The dream-world displaces the world of the waking state and the latter has no higher reality than the former. Both are displaced by the state of deep sleep. When we wake, the dream experiences are felt to be unreal. Even so when we attain the Turīya state the experiences of the waking state will be felt to be unreal. The ego and the non-ego are due to Māyā and will disappear together.

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ।

It is not necessary to pursue this investigation further having regard to my main object. It requires a supreme daring of mind to view the whole from the supreme standpoint and declare that there is no creation at all (Ajātavāda) and that really speaking there is no bondage or liberation.

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥

(*Gauḍapāda Kārikā*, II. 32)

We can easily realize that such an attitude will not really make us pessimistic,

or take away our zest for work or lessen our passion for the ethical life. To know the essential oneness of all life will make for love and service. To know the essential unreality of things will make for renunciation of possessiveness. As the *Īśāvāsya Upaniṣad* says:—

ईशावास्यमिदं सर्वं यत्किं च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥

It is an illusion to suppose that egoism and possessiveness are the only urges to work and service. We cannot realize the springs of unselfish action in illumined souls. As Gauḍapāda says:—

अजे साम्ये तु ये केचिद्भविष्यन्ति सुनिश्चिताः ।
ते हि लोके महाज्ञानास्तच्च लोको न गाहते ॥
(IV. 95)

At the same time we must remember that an equally high attitude of altruism can be reached under the Buddhistic world-view or under the world-view of the purely theistic systems of Vedantic thought or under the other world religions. It is but a piece of self-worship to say that this or that system alone makes for a high ethical way of life. If we believe that the world is real and that God made the world and gave us embodiment to know Him and directed us to live a life of virtue and devotion, we are sure to act in a spirit of love and service and renunciation so as to win His grace.

It may be well asked here where does Śrī Śankara stand? Does he take the extreme view of Gauḍapāda or does he teach a new organon making a new synthesis of the various views of Reality? My conclusion is that he makes a new synthesis of his own. He does not take the extreme Ajātavāda view of Gauḍapāda. Not that he controverts such a view, because from the strictly logical view of the Infinite Absolute One there could be no extraneous principle of finitization or manifoldness. But the manifoldness is there and cannot be spirited away by any wishful thinking. The One has become the many (बहु स्यां प्रजायेयेति), whether the process is due to Māyā or Avidyā or Dayā or Līlā or Śakti or something else. It is no doubt logical from the standpoint of the Absolute that there is no creation, no bondage, no liberation. But Mumukṣutva (desire for liberation) and Mukti (liberation) are the very basis of the religious life. There are many Upanishadic passages which describe God with auspicious forms and qualities and say that He is the Creator and Preserver and Destroyer of the world. There are other passages which describe Him as bestowing Grace on the Individual souls who achieve liberation as the result of Grace. It would be too much to brush them all aside just as it would be too much to brush the Upanishadic passages which declare the eternal unchanging oneness of Brahma.

Śrī Śankarāchārya tries to achieve a new synthesis of his own. (1) Gauḍapāda equates the dream state and the waking state and seems to regard our life as a mere waking dream. But there is an obvious difference between them. The objects are identically experienced by different beings in the waking state but the dream creation is the exclusive world of each dreamer, and is not experienced by any others. Further, a substantially same world is presented to the waking consciousness each day though there are elements of change as well but it does

not happen that the same dream is presented to us every day. Śrī Śankara says in his Bhāṣya on the Vedānta-Sūtras (II. ii. 28—32):—

बाध्यते हि स्वप्नोपलब्धं वस्तु···। नैवं जागरितोपलब्धं वस्तु स्तम्भादिकं कस्यांचिदप्यवस्थायां बाध्यते अपि च स्मृतिरेषा यत्स्वप्नदर्शनम्। उपलब्धिस्तु जागरितदर्शनम्।

There are diverse speculations in Indian philosophy from very ancient times down to our day about the state of the mind in dream and in deep dreamless sleep (Suṣupti). Some Adwaitic thinkers say that the mind is dissolved (Laya) in Avidyā in deep sleep while others say that it exists though it does not function as it does in the waking state. Some say that the individual soul (Jīvātmā) which is the reflection of Brahma and is Kartā (doer) and Bhoktā (enjoyer) becomes one with Brahma and does not have a separate existence during Suṣupti while others that the soul exists then as Bhoktā and enjoys bliss though Avidyā enshrouds it. Some say that the Ānandamaya Kośa is Avidyā into which the mind is merged and dissolved while others say that the Ānandamaya Kośa is but one of the sheaths of the mind and co-exists with the other Kośas in the waking and dream states whereas these Kośas are transcended in Suṣupti or deep sleep. These super-subtleties have been occasioned by there not being a clear analysis of the Suṣupti experience. The experience is सुखमहमस्वाप्सं न किंचिदवेदिषम्। (I slept blissfully and I knew nothing). Thus the soul is in contact with pure bliss and is yet not conscious of it. It is this mixed experience that is remembered later. There is no Viṣaya-Jñāna or experience of Variety of objects then as in the waking state. There being thus no cognition of objects, and there being only the subject, the bliss of the Ātmā is experienced but the co-presence of Avidyā leads to the lack of a dynamic consciousness of bliss conterminous with the experience of bliss. The Ātmā is in the hearts of all (ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम्). In deep sleep the Jīva sheds his Kośas except the Ānandamaya Kośa and meets the essential blissful core of his being and contacts Īśwara there. He is Asanga (*i. e.* unattached) because he has no touch with the body or the organs of sense or the mind. सता सोम्य तदा सम्पन्नो भवति, स्वमपीतो भवति (*Chhāndogya Upaniṣad.* VI. viii. 1). But as Avidyā is present, he does not realize such blissful contact. But he who has conquered Avidyā by Jñāna can enjoy the bliss with a full consciousness of such enjoyment. स वा एष आत्मा हृदि तस्यैतदेव निरुक्तं हृद्यमिति तस्माद्धृदयमहरहर्वा एवंवित्स्वर्गं लोकमेति (*Chhāndogya,* VIII. iii. 3). That in deep sleep the soul (Jīva) contacts supreme bliss is stated in the *Bṛhadāraṇyaka Upaniṣad* also. अतिघ्नीमानन्दस्य गत्वा शयीतैवमेवैष एतच्छेते (II. i. 19). The *Māṇḍūkya Upaniṣad* calls it Ānandabhuk (the enjoyer of Ānanda).

The Viśiṣṭādwaitic and Dwaitic thinkers say that in deep sleep the senses of the Jīva (individual soul) are in a state of fatigue and quiescence and that the soul rests in Īśwara at that time and that afterwards the soul emerges refreshed into the waking state under the stress of Karma. They think that the dream world is real and is a creation of the Lord. Having regard to the transient and fantastic nature of the dream creation and knowing also that there is no external reality which others can experience, the

theory that the Lord creates the dream-world of each soul is untenable. The dream world is but the creation of each Jīva under the influence of his own Vāsanās. If a dream mountain were real, it would have no space to contain it. It is but a fanciful creation of the imagination. In the pain and pleasure felt in dreams, we find the fruition of minor Karmas.

I may point out that on the whole the view which is most consistent with a calm analysis of our experience is that the mind persists in an attenuated form and is not wholly dissolved even in deep sleep. Otherwise we cannot have any recollection or remembrance that we enjoyed bliss and were not aware of anything else. The same thing happens also in Samādhi. That is why Śrī Kṛṣṇa describes the Samādhi experience as one in which the mind is still and the bliss of Samādhi could be grasped by the Buddhi.

"The state in which, curbed through the practice of Yoga, the mind becomes still, and in which, realizing God through subtle reason (purified by meditation on God) the soul rejoices only in God, nay, in which the soul experiences the eternal and supersensuous joy which can be apprehended only through the subtle and purified intellect, and wherein established the said Yogī moves not from truth on any account." (*Gītā* VI. 20-21)

I know that some of the later Adwaitic philosophers seem to put Tattwa-jñāna and Manonāśa and Vāsanākṣaya as essential pre-requisites of Jīvanmukti (immediate liberation). But it seems to me that what really happens is not the destruction of mind but the sublimation of it into its causal state and the merger and reabsorption of it in Brahmānanda. This happens in the Nirvikalpa Samādhi or Brahmajñāna state and not in deep sleep wherein Māyā or Avidyā or Ajñāna is existent and has not been stultified by Brahmajñāna. In Samādhi we have a fusion of Jñāna and Ānanda, whereas in Suṣupti we have a fusion of Ajñāna and Ānanda. In the *Saraswatī-Rahasya Upaniṣad* it is stated clearly that when Nirvikalpa Samādhi is attained and there is no longer the Adhyāsa of body and senses and mind, there is supreme bliss wherever the mind, *i. e.*, the sublimated mind goes, before the final Videha Mukti is attained and the mind is merged in Brahma:—

एतैः समाधिभिः षड्भिर्नयेत्कालं निरन्तरम् ।
देहाभिमाने गलिते विज्ञाते परमात्मनि ।
यत्र यत्र मनो याति तत्र तत्र परामृतम् ॥

My view is that even in the case of a Jīvanmukta there is an attenuated and sublimated (Śuddha-Sattva) mind which persists in Samādhi and leads to the remembrance of the bliss in Samādhi which is the state of Jñāna whereas in Suṣupti the mind exists in a quiescent state along with Ajñāna and is not sublimated and leads to the remembrance of the bliss in Suṣupti along with a sense of Ajñāna (non-realization) of the real nature of the Ātmā. Such a sublimated mind is called the Śuddha-Sattva or Aprākṛta mind in the realm of Paradise. The experience of bliss by it is the eternal infinite supreme bliss in Paradise. But even such mind could be merged in Nirguṇa Brahma-Sākṣātkāra (realization of the Absolute) if one desires that type of bliss in preference to Saguṇa Brahma-Sākṣātkāra (realization of God).

(2) Further, while Gauḍapāda would say

that mental states have no objective causes and that what we experience is but Vijñāna Spandita (Kārikās, IV. 47) Śrī Śankara clearly says that knowledge is determined by the object (वस्तुतन्त्रं ज्ञानम्).

ध्यानं चिन्तनं यद्यपि मानसं तथापि पुरुषेण कर्तुमकर्तुमन्यथाकर्तुं वा शक्यं पुरुषतन्त्रत्वात् । ज्ञानं तु प्रमाणजन्यम् । प्रमाणं तु यथाभूतवस्तुविषयम्, अतो ज्ञानं कर्तुमकर्तुमन्यथा वा कर्तुमशक्यम् । केवलं वस्तुतन्त्रमेव तत्, न चोदनातन्त्रं नापि पुरुषतन्त्रं तस्मान्मानसत्वेऽपि ज्ञानस्य महद्वैलक्षण्यम् ॥

(*Brahma-Sūtras*, I. i. 4)

It is one thing to say that the waking reality is a subordinate and phenomenal reality because it is stultified by dream and sleep whereas the Ātmā is a noumenal reality as it persists in its identity throughout all change, while it is another thing to dissolve the reality of the waking experience by equating it with the dream-experience or by calling it mental states which are not rigorously determined by external objects. Śrī Śankara's view is that the world is not an illusion but a phenomenal reality (Vyāvahārika Satya) while Brahma alone is the noumenal Truth (Pāramārthika Satya).

(3) Further, Śrī Śankara has taken upon himself the task of commenting on the Prasthānatraya whereas Gauḍapāda took up only the task of expounding the *Māṇḍūkya Upaniṣad* which looks at everything from the plane of the Absolute. Even Gauḍapāda says in some passages in the Kārikās that the one Ātmā becomes the manifold universe by its own Māyā:—

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥

(II. 12)

मायैषा तस्य देवस्य यया संमोहितः स्वयम् ॥

(II. 19)

But his main thesis is that the apparent manifoldness of the universe is not real. Śrī Śankara, however, says that Māyā is Bhāvarūpa (a positive entity). He leaves the factum of manifoldness as a wonderful mystery and the Anirvachanīya Khyāti is far different from Gauḍapāda's Ajātavāda. The Vivartavāda preserves the changelessness of the Ātmā and yet explains the cosmic process of endless change.

(4) The most remarkable aspect of Śrī Śankara's teaching comes out in his concept of Brahma. Here again the fact that he is commenting on the Vedānta-Sūtras of Vyāsa and the *Gītā* and the Upaniṣads has compelled him to synthesize in a manner which was not necessary to Gauḍapāda. Bādarāyaṇa begins by defining Brahmá as the creator and preserver and destroyer of the universe (जन्माद्यस्य यतः). There has been a storm of controversy about the Ānandamayādhikaraṇa. Śrī Śankarāchārya has stressed in his commentary on it that the Absolute is pure Ānanda and not merely Ānandamaya. He has given it as an alternative view but his heart is in it. His harmonizing of Brahma's Swarūpalakṣaṇa and Taṭasthalakṣaṇa is a great interpretive achievement. The great protagonist of the one Brahma without a second (एकमेवाद्वितीयम्) goes so far as to say that Brahma has two Rūpas (aspects).

द्विरूपं हि ब्रह्मावगम्यते नामरूपविकारभेदोपाधिविशिष्टम् । तद्विपरीतं च सर्वोपाधिविवर्जितम् ।

(Brahma-Sūtras I. i. 11)

Of course he rates the Saguṇa-Brahma (ध्येय ब्रह्म) as lower than the Nirguṇa Brahma (ज्ञेय ब्रह्म) known by higher knowledge. This does not mean that there are two Brahmas but that Brahma has an aspect *per se* and an aspect in relation to the universe. Śrī Śankara says that the grace of God will give us the Adwaitic realization (ईश्वरानुग्रहादेव पुंसामद्वैतवासना).

(5) The remarkable feature about Śrī Śankarāchārya is his emphasis on

Bhakti though he describes it as an Anga (limb) of Jñāna which is the sole means of liberation. His devotional hymns and poems are among the loftiest in the world and shine with the flame of religious fervour. As stated already, he is regarded as the Shaṇmatasthāpanāchārya (establisher of six faiths) as well as the Adwaitapratiṣṭhāpanāchārya (establisher of Adwaita). Of course he leads up to that ideal of devotion which is devoted to the unbroken contemplation of the Absolute (Nididhyāsana). He even says: स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते। How does it happen that the propounder of such a view is the author of the famous poem 'Bhajagovindam' ? How does he in his *Gītā-Bhāṣya* and in his *Prabodha-Sudhākara* speak in adoring and rapturous terms about Śrī Kṛṣṇa as the supreme Saviour and as incarnate Godhead ? The fact is that Śrī Śankara's conception of Godhead leads naturally to his conception of Godward devotion in an ascending order of realization. Even in the concept of Nididhyāsana there is as permanent an element of rapture as an element of poise and calmness. Even the supreme intuition of the Jñeya Brahma to which it leads, there is no negative element at all. As Rudolf Otto says well: "A conception negative in form may often become the symbol for a content of meaning which, if absolutely unutterable, is nonetheless in the highest degree positive ... A negative theology can and indeed must arise ... from purely and genuinely religious roots, *the experience of the luminous.*" Bhakti leads to the experience of Sachchidānanda and God's grace leads to Adwaitic intuition of Nirguṇa Brahma.

(6) An even more remarkable fact is about the nature of Mukti or liberation. In regard to this concept also the fact that Śrī Śankara is commenting on the Prasthānatraya has brought about a synthesis of ideas. In the Sūtras भोगमात्रसाम्यलिङ्गाच्च and जगद्व्यापारवर्जम् (IV. 21 and 17) there is a clear statement that liberation is a state of infinite eternal supreme happiness and that in it there is no power of governance of the world which is the special province of God alone. This teaching is not identical with the teaching that as there is no real Jagat there could be no real Jagadvyāpāra either. Śrī Śankara classifies liberation as Kramamukti, Jīvanmukti and Videhamukti. Of course the realization of the Nirguṇa Brahma here and now is regarded by him as the highest form of liberation. He calls it Anubhava or Avagati (अवगतिपर्यन्तं ज्ञानम्). Mokṣa is not the destruction of diversity but the destruction of the sense of diversity. The liberation of one soul is consistent with the bondage of others.

(7) From the above conspectus of Śrī Śankara's teachings, we can realize that he gives an exalted place to the moral life while, unlike Buddha, he gives an even more exalted place to devotion and the supreme place to Jñāna. His call to conquer Avidyā, Kāma, Karmas, which hold us in the chains of dateless bondage, is a call to ethical activism leading to devotion and finally to the intuitive realization of the Absolute. What he emphasizes is not scorn of the world or turning our backs on it but on our getting out of our petty ego with its inordinate sense of egoism and possessiveness (Ahankāra and Mamakāra). Without it there could be no Chittaśuddhi (purity of mind) and only a pure mind can behold the Absolute. The ethical life is the seed out of which finally comes the fruit of Brahmānubhava. Nay, there could be Jīvanmuktas who, like Janaka, perform Karma in a spirit of Lokasangraha (world-welfare) throughout life.

(*To be continued*)

The Individual Soul

-By Prof. Kshetralal Saha

It is not true to think that according to the Sānkhya philosophy the Soul is *many* and not *one*. That the idea is wrong is at once proved by the following two Sūtras of the *Sānkhya-Pravachana-Sūtras*, the Sānkhya system proper:—

जन्मादिव्यवस्थातः पुरुषबहुत्वम् ।
उपाधिभेदेऽप्येकस्य नानायोग आकाशस्येव घटादिभिः ।

(*Sūtras* I. 149-150)

The Soul is many in accordance with birth and death and different ways of life in the same way as the one sky becomes many because of receptacles like pots or boundaries or walls like those of houses or compartments. Three rooms seem to have three skies in them. But the sky is one.

The oneness of the Soul is emphasized rather than denied in the Sānkhya-Sūtras, though the idea of *many* stands sharply in the *Kārikās* (No. 18). The Soul is one also in the second canto of the *Gītā*. Yet I venture to state that the *Gītā* implicitly advises us to turn our attention particularly to the many sides of the Soul, to the fact of Soul's diversity, that it is many. The contemplation of the oneness of the Soul is sure to lead the mind and land it on its affiliation to the incomprehensible and absolutely abstract Divinity, the निर्विशेष ब्रह्म the pursuit of which the *Gītā* does not encourage for profound reasons.

It is not a matter of sweet will or open option for one to hold that the Soul is *one* or that the Soul is *many*. They imply two different dominions of spiritual fact. When the Soul is purely divine and has got no relation with Māyā, when It is an aspect of Divinity, when It is a Power to radiate into millions of individual psycho-physical lives that is of spirits in enfoldments of subtle matter in forms known as Chitta, Ahankāra, Manas, Buddhi and Indriyas, It is one. The Soul or Puruṣa becomes many with a view to these individuals or persons. They pertain to the category of Jīvas or mortal beings. As one or as universal, the Soul pertains to and is a Power of Divinity. This Power is called परा प्रकृति in the *Gītā* (VII. 5). It is also called जीवशक्ति or तटस्थाशक्ति the process of the divine power entering into and getting entangled in Nature or Prakṛti is distinctly related in the *Śrimadbhāgavata* (III. xxvi. 3—8).

The Soul or Ātmā or Puruṣa is eternal, exists in transcendence of Nature, is super-physical, independent, all-intelligent and resplendent. It knows no sin, no decay, no death, no sorrow, no hunger, no thirst, a magic-master to fulfil all desire in a trice, commands all success, possesses all power. Such is the Soul. And this soul, this Ātmā, is the essential principle of every man and every animal. Yet how miserable is man, the highest of all animals, a wretched creature of disease, decay and death, of thirst and hunger and want without end, of sins and vices ! How could a spotless, powerful, shining Spirit be reduced to such a state of deplorable degradation ? It is no consolation to us to hear that the

miseries, sorrows and sufferings all only apparent, are illusions. But the suffering *is* there. The pains, pangs and distresses *are* there. No philosophizing can abnegate them.

Who suffers ? The body does not suffer. The mind does not suffer. All suffering tends to centre in the *Self* and the Self is the Soul. But the Soul cannot suffer. It is a principle of inviolable bliss and infallible wisdom. The Soul suffering is an enigma, a mystery. But the mystery is not impenetrable. The Soul that suffers is a reflectional shadow—Self. The shining Soul casts something like a reflection on the finer phases of the mental system, especially on that which is known as Chitta, called Buddhi by some. The changeful Buddhi embraces the changeless Puruṣa that is Soul in its reflection and thinks itself to be Puruṣa or Ātmā attributing all its faults and frailties to the same. It is finely indicated in the *Vyāsabhāṣya* of the *Pātañjala-Sūtra* (IV. 22) प्राप्तचैतन्योपग्रहस्वरूपाया बुद्धिवृत्तेरनुकारिमात्रता. In terms of our own understanding it is this: Over and above the three main principles of परमपुरुष, पुरुष and प्रकृति there is the fourth principle of the Individual Soul, a reflection of पुरुष, a pseudo-Self, a semblance, a shadow which is finally to be dispelled. To understand it we should suppose that as soon as पुरुष enters into an intimacy with प्रकृति that is, when the appearance takes place, He withdraws into the inner chamber of his solemn solitary singularity of Self leaving there a lean reflection-ghost to suffer the tyranny of प्रकृति or to forsake it, shake it off and return to its Source, the real पुरुष becoming one with it. Its name is Puruṣākāra Buddhi or Gṛhīta-Puruṣa which plays the part of Self in life.

So we have got the actual Individual Soul which is stainless, changeless, blissful and ever shining in its glory as well as its reflection by which and in which the egoistic conscious principle or the Buddhi plays the role of Self. The reference is to this Self when we read expressions like this in the *Gītā*—अहंकारविमूढात्मा कर्ताहमिति मन्यते (III. 27). It is परागात्मा as distinct from प्रत्यगात्मा and स्वयंज्योति of the *Śrīmadbhāgavata*. We have got to look into this mystery of the Soul and the Self when the *Gītā* advises us as उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत्. Rescue and raise the Soul by means of the Soul; do not let it be depressed and distressed. It is because of this mysterious truth of the Soul that the name of Ātmā is given not only to the true Soul but also to the Manas, the Buddhi, the Ahankāra and even to the body each of which endeavours to come forward to act as Ātmā or Central Self.

Bearing in mind this important *penumbra* moving between the Self and not-Self, let us concern ourselves with the real Self, the true Soul or प्रत्यगात्मा which is the divine principle in every man. Divine ! But what is its relation with God, with Brahma ? अंशो नानाव्यपदेशात् (*Vedānta-Sūtra*: II. iii. 43). It is a part of Divinity. A part, but not isolated, as isolation is impossible, Divinity being indivisible and infinite. It is like a ray of the sun radiating from Brahma but is not cut off from it. But when we think of the individual life of a man which is isolated from the rest of mankind and remember that the Soul dwells in the

inmost recess of his body: अस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म that is, dwells in the lotus-like heart that is in the body, it is difficult to think that the individual Soul is a *part* of Brahma and is in It. Each individual Soul is separated from every other and they are like stars all shining and twinkling millions of miles apart. But the sky contains them all. They are all *in* the sky and of the sky. The similie is not satisfactory. Brahma comprehends all souls and holds them all in its bosom. The souls are not only *in* Brahma but of Brahma, *are* Brahma; yet they are not identical with Brahma; अंशो नानाव्यपदेशात्. They are *parts* of course, but have got independent *self-existence*, that is, existence by independent *selfhood*. It is stated again and again in the Śrutis that the individual Soul and Brahma are one and different at the same time: द्वा सुपर्णा सयुजा सखाया and ज्ञाज्ञौ द्वावजावीशानीशौ.

The fact of the individual Soul being one with Divinity and yet having a different existence, can be distinctly indicated by a simile drawn from a practice, a sport, of children. The playful child will sometimes catch sunlight on a mirror and throw the reflection inside a room on a wall and make it dance about, make it flit from place to place in the whole apartment. The nice little sphere of light seems to be entirely independent of the infinite expansion of light in the sky, to have nothing to do with it, skips about with freedom. But we know that it is impossible for a sunbeam or small part of light to be separated from the infinite light in the sky. The freely moving particle of light is not taken apart from the parent light, but only shaded out of it by a twilight surrounding it, but stands ready to pass into the infinitude of brilliance without the apartment.

Here the simile is liable to go astray and to lead the philosopher's mind out of the way of truth. The patch of light dancing in the room vanishes and ceases to be as soon as the reflecting mirror is taken away. But the individual Soul is there everlastingly. It is eternal:—

न जायते म्रियते वा कदाचि-
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥
(Gītā. II. 20)

In the Śruti we read of अजो ह्येकः and अनन्तश्चात्मा. It has got no beginning, no end. In the Brahmasūtras (II. i. 35-36) the truth is clearly stated: अनादित्वादुपपद्यते चाप्युपलभ्यते च. The fact of the eternal existence of the individual soul *in* and yet *apart from* Brahma is distinctly discussed at length in the last chapter of the Brahmasūtras: अविभागेन दृष्टत्वात् । ब्राह्मेण जैमिनिरुपन्यासादिभ्यः (IV. iv. 4—5). When the individual soul is emancipated from the four bodies or Śarīras, Sthūla, Sūkṣma, Linga and Kāraṇa, it does not pass into and disappear in the Infinite Effulgence of Brahma, but *continues to be* a distinct spiritual entity, an ever-living person, bright, beautiful, perfect and supremely happy: एवमेवैष संप्रसादोऽस्माच्छरीरात् समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः (*Chhānd. up.* VIII. xii. 3).

There is no such thing as extinction of the Soul. Distinction diminishes and light of life becomes white and dim and

finally fades into the profound homogeneity of a beatific feeling in which there is no flickering: यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता. This is for the Soul of the pacific and quiescent intellectualist who is incapable of love, the best about whom that can be said is said in the *Gītā* (V. 24): He who is happy within himself, enjoys within himself the delight of the soul, and even so is illumined by the inner light (light of the soul). For those who pursue the ideal of love and devotion there is a resplendent life of bliss, beauty, amiability and joy of a thousand kinds.



An Easy Road to Devotion

By Jayadayal Goyandka

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥
(*Gītā* VI. 47)

"Of all Yogīs, again, he who devoutly worships Me with his mind focussed on Me is considered by Me to be the best Yogī."

In the scriptures we find several means of God-Realization like Bhaktiyoga, Jñānayoga, Karmayoga and Aṣṭāngayoga etc.; but Bhaktiyoga being the easiest of all the Yogas is considered to be the best. Everybody, to whatever sex, age, social grade or stage of life one belongs, is qualified to tread the path of Devotion, because its portals are easily accessible to all. Howsoever confirmed a sinner may be, he is retrieved immediately he takes to worshipping the Lord with devotion. The Lord says:—

"Even if the vilest sinner worships Me with exclusive devotion, he should be accounted a saint, for he has rightly resolved. (He is positive in his belief that there is nothing like devoted worship of God.) Speedily he becomes virtuous and secures lasting peace. Know it for certain, Arjuna, that My devotee never falls." (*Gītā* IX. 30-31)

Similarly, a man of the lowest caste can be redeemed by following the path of Devotion. The Lord says:—

"Arjuna, women, Vaiśyas (members of the trading and agriculturist classes), Śūdras (those belonging to the labouring and artisan classes), as well as those of vile birth (such as the pariah), whoever they may be, taking refuge in Me they too attain the supreme good." (*Gītā* IX. 32)

Even a man who is at death's door can realize God in no time through the force of Devotion. The *Gītā* affirms it:—

"He who departs from the body, thinking of Me alone even at the time of death, attains My state; there is no doubt about it." (VIII. 5)

If it is asserted that without Knowledge (Jñāna) none can attain blessedness, we submit that a person who is blessed with devotion to God is automatically endowed with Jñāna by God's grace. The Lord Himself avers it in the *Gītā*:—

"On those ever united through meditation with Me and worshipping Me with love, I confer that Yoga of Wisdom through which

they come to Me. In order to shower My grace on them I, dwelling in their heart, dispel the darkness born of ignorance by the shining light of wisdom.'' (X. 10-11).

All these foregoing passages lead us to conclude that the attainment of God is very easy for a man, howsoever low and vile he may be in the social scale or in the matter of personal conduct in addition to his being dull-witted. Love for and faith in God are the two things that are primarily needed in a man; if he possesses these two qualifications he can be easily and quickly redeemed by virtue of his Devotion.

We do not find any other means of God-Realization glorified so much as Bhakti (Devotion) in scriptures like the *Gītā*, the *Rāmāyaṇa* and the *Bhāgavata* etc. Hence realizing Devotion as useful for all one should practise it with unmitigated diligence. Although Bhakti is easy to cultivate in every clime and age, yet its importance cannot be over-estimated in this age of Kali; and hence we find its praises in abundance. Śrī Vedavyāsa observes:—

"Chanting the Divine Name in the Kali age secures all one's secular as well as spiritual ends; that is why the noble men of flair knowing the worth of everything hold the Kali age in high esteem.''

This gives an assurance that God can be attained in this Kali age in a comparatively short time. And it is God's grace that we have been endowed with the best of life and are born in this holy land of Bhārat and a glorious religion, and particularly in such propitious times, the age of Kali. That we get from time to time in this iron age opportunities to listen to religious and spiritual discourses and to study the sacred books is a special feature of His grace on us. Of the three worlds (heaven, earth and the nether world) the earth is the best, and on this globe our Bhārat is recognized as the most favoured land. This land of ours was known for her deep learning in ancient days and people from other countries used to call here in search of knowledge. Referring to this Lord Manu says:—

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन् पृथिव्यां सर्वमानवाः ॥

(*Manusmṛti*, II. 20)

"To the Brāhmaṇas (spiritual teachers) born in this land (Bhārat) should resort all the people of this entire globe for receiving instruction in their respective code of conduct.''

That Bhārat is our motherland in whose lap we are born and have our being; and the present times, too, hold out good prospects for us. The Kali age, which is a storehouse of all the vices, has one prominent redeeming feature, viz., that one can without any exertion realize the object of one's existence through the practice of Devotion alone. We find in the *Skandapurāṇa*:—

"The age of Kali is replete with vices but it has one great virtue, viz., that a man can realize God in a very short time through spiritual endeavour.'' (*Māheśwara-Khaṇḍa*, *Kumārikā-Khaṇḍa*, xxxv. 115)

Goswami Tulasidas extols this age in the following words:—

"No other age can compare with the Kali age provided a man has

faith (in its virtue); for in this age one can easily cross the ocean of transmigration by singing Śrī Rāma's holy praises."

Moreover, in human birth alone one becomes qualified to attain God. That is why the scriptures eloquently praise the worth of a human body. The *Rāmacharitamānasa* says:—

"It is by great good fortune that one is able to secure a human body,—which—as declared by all the scriptures—is difficult even for the gods to attain."

The eternal Vedic religion is dateless and best of all religions. At present, no doubt, there have come into being numerous faiths and cults that go under the name of religion, but there are only four principal religions, viz., Hinduism, Buddhism, Islam and Christianity, each of which commands hundreds of millions of followers. A critical study of all these religions compels us to believe that it is the Hindu Vedic Dharma which is the oldest of all religions. Buddhism of Gautama Buddha came into light about two thousand and five hundred years ago, because the date of Buddha's birth itself is traced back not earlier to that period. Christianity grew within the last two thousand years, because its founder himself was born in the year 4 B. C. The *Koran* is the only sacred book of the Muslims on which Islam is based. Its revealer was the prophet Mohammed, who was born in the year 570 A. D., about five hundred and fortyone years after Christ's crucifixion. Hence these two religions are not very old. On the other hand, the eternal Vedic Dharma is not attributable to any human being because it is dateless; nobody, therefore, dare fathom its age. All other faiths and cults worth the name that are seen in the world today have drawn their inspiration from the Vedic religion. Innumerable sects have sprung up because of the diverse notions of their leaders. We shall not, therefore, be guilty of exaggeration if we submit that the religion based on the authority of the Śrutis and Smṛtis is eternal and therefore best of all religions. The corner-stone of our religion is the Vedas, which consist of the Mantra section and the Brāhmaṇas. The Vedas were divided into numerous branches, many of which were destroyed by heretics. Yet, the stem in the form of the Mantra section and the Brāhmaṇas is available. The Rk, the Yajus, the Sāma and the Atharva—all these four Vedas come under the Mantra section; while the Brāhmaṇas such as the Aitareya, the Taittirīya and Śatapatha etc. as well as most of the Upaniṣads fall under the category of the Brāhmaṇas. And this Vedic Dharma has been in existence from time immemorial; that is why it is recognized as eternal. We are fortunate enough to have been born among the followers of such an eternal religion.

Besides, it is God's special favour that we enjoy the fellowship of holy persons from time to time. We find in the *Skandapurāṇa*:—

तदैव जीवस्य भवेत्कृपा विभो
दुरन्तशक्तेस्तव विश्वमूर्ते ।
समागमः स्यान्महतां हि पुंसां
भवाम्बुधिर्येन हि गोष्पदायते ॥
सत्सङ्गमो देव यदैव भूया-
त्तर्हीश देवे त्वयि जायते मतिः ।

(Vaiṣṇava-Khaṇḍa, Vaiśākhamāsa-Māhātmya—XVI. 18-19)

"O Lord, manifested in the form of the universe and possessed of infinite strength, when you show your grace to the individual soul, it is only then that it gets an opportunity to enjoy communion with high-souled ones by virtue of which the ocean of mundane existence shrinks to the size of a cow's footprint for it. And, Lord, it is only when one is blessed with such fellowship with pious souls that one comes to develop unwavering and implicit faith in You."

Goswami Tulasidas says:—

"The fellowship of genuine saints is only attained by those whom Śrī Rāma regards with favour."

(*Rāmacharitamānasa*)

In the same book we find the devotee Vibhīṣaṇa addressing Hanumān as under:-

"I am now confident, Hanumān (that Śrī Rāma will shower His grace on me); for one can never meet a saint without Śrī Hari's grace."

Thus having got all such resources, if we fail to realize God even now it would be a matter of great shame and sorrow for us. Goswami Tulasidas says:—

"The man who, though equipped with all these resources, fails to cross the ocean of metempsychosis, is ungrateful and dull-witted and meets the fate of a self-murderer."

Therefore, having obtained the invaluable human birth we should shake off our attachment to the body as well as to the worldly enjoyments and diligently strive with all our resources for God-Realization till the last breath, otherwise we shall have to suffer interminable repentance in the end. Says Goswami Tulasidas:—

"Such a man reaps a harvest of sorrow in the other world, beats his head in remorse and levels a false accusation against Time, fate and God."

(*Rāmacharitamānasa*)

Considering all this one should take to spiritual practices for God-Realization at the earliest moment. Death is always uncertain; nobody knows when it would pounce upon us.

We should look upon God as the only prop of our existence; barring Him there is no other means of securing our redemption. In fact, life becomes impossible without Him. If we but realize the imparative and immediate need of God we can attain Him very soon. **A man for whom God becomes indispensable can never forget Him even when threatened with the worst calamity. In this connection let us take the example of the great devotee, Dhruva, the son of King Uttānapāda. When he was doing penance and was absorbed in meditation, the demons placed numerous obstacles in his way; but he remained unshaken in his resolve and undisturbed in his meditation. Dhruva attained the Lord in the course of five months and a half through the intense practice of Japa (chanting the Divine Name), penance and meditation in the Satyayuga (the golden age). In this age of Kali, however, if one takes to the unremitting practice of Japa, austere penance and meditation like Dhruva, one can realize God even earlier. The** *Skandapurāṇa* **authoritatively says:—**

"The merit which was earned in the Satyayuga by prosecuting Sādhana (spiritual practices for God-Realiza-

tion) for ten years could be earned in the course of a year in Tretā and even in a month in Dwāpara. The same can be acquired in a single day in the Kali age (if one strives for God-Realization) with the same zeal."*

(*Brāhma-Khaṇḍa, Setu-Māhātmya*, XLIII. 3-4)

Elsewhere in the same Purāṇa we read as follows:—

"The fruit that a wise man could get after stoically observing a vow of piety for a full year in the Tretā and for a month in the Dwāpara age can be obtained in a single day in Kali."† (*Māheśwara-Khaṇḍa, Kumārikā-Khaṇḍa*, XXXV. 117)

Thus after calculating we may say that one can attain God in about an hour if only one strives for His attainment with the earnestness of Dhruva. It may be urged here that one is unable to control one's breath like Dhruva in this age. To this we submit that if you pursue a course of Sādhana without holding your breath you can realize God at least in three days if not in an hour. Again, it may be argued that like Dhruva it is not possible to stand on one leg for three days successively. To this our reply is that if you prosecute your Sādhana in a sitting posture even then you must attain God within six days if not in three days. Further, if you cannot resist the calls of nature and cannot conquer hunger, thirst and sleep, you may take some milk and fruits once in twenty-four hours and practise Japa of the Divine Name and contemplation on the Lord without interruption like Dhruva. By continuing such unremitting practice (Sādhana) you can certainly realize God at least in the same period as Dhruva; otherwise what special significance would you attach to the Kali age? Such a concession must be allowed to us in the Kali age.

Goswami Tulasidas too proclaims:—

"Practise Japa of the Divine Name for a period of six months, living upon milk or fruits only and you shall have all sorts of blessings and supernatural powers in the palm of your hands."* (*Dohāvalī*)

The main idea implied in this quotation is that *a man should at least devote himself to the practice of adoration and meditation for six months without break and that it should be undertaken purely out of disinterested love with a view to God-Realization alone; no desire for worldly objects should intervene during the period of Sādhanā*. The time-limit has been extended to six months only because we lack in faith and devotion; otherwise, *if one possesses unalloyed and exclusive Love for the Lord, hunger and thirst and sleep would count little in his eyes. Then he would lose consciousness of his own body, to say nothing of any other object than God. When one attains such a state, the Lord loses no time to meet His devotee and bless him with His sight. For, when the Lord likes to meet His devotee time is no considera-*

---

* दशवर्षैस्तु यत्पुण्यं क्रियते तु कृते युगे।
त्रेतायामेकवर्षेण तत्पुण्यं साध्यते नृभिः॥
द्वापरे तच्च मासेन तद्दिनेन कलौ युगे।

† त्रेतायां वार्षिको धर्मो द्वापरे मासिकः स्मृतः।
यथा क्लेशं चरन् प्राज्ञस्तदह्ना प्राप्यते कलौ॥

* पय अहार फल खाइ जपु राम नाम षट मास।
सकल सुमंगल सिद्धि सब करतल तुलसीदास॥

tion with Him; all that is required is an irresistible urge and intense longing to meet Him.

Narayanaswami observes in the following strain:—

"Everybody talks glibly of love; but the only love worth the name is that in which one loses consciousness of one's body and self."*

In the *Bhāgavata* we find a reference to King Khaṭvānga, son of King Viśwasaha, who was born in the line of Sagara. When he asked the gods as to how long he would live on earth, the gods told him that he would die within an hour. Hearing this the King composed his mind and, renouncing all other thought, was wholly immersed in the thought of the Lord. Lo! as a result of this intense longing he realized Lord Śrī Hari within that hour!

God-Realization does not depend upon the length of one's Sādhana; it responds only to the intense longing of one's heart for it. The Lord immediately meets him whose heart can brook no more delay in seeing Him. By way of illustration, suppose a man all of a sudden slips down into a river and begins to drown in it; and the tragedy is that he does not know swimming. In that case the feverish urge that he feels to get out of the water,—the thought which is uppermost in his mind at that time is how to reach the bank,—this is what is known as 'intense longing'. Likewise, he who focusses his attention on the Lord as the goal of his life and ardently seeks to come out of the ocean of worldly existence is immediately rescued from the vortex of metempsychosis by the Lord Himself. In the *Gītā* He says:—

"These, Arjuna, I speedily deliver from the ocean of birth and death, their mind being fixed on Me." (XII. 7)

The intense longing or ardent desire referred to in the above paragraph follows only from pure and exclusive love for the Lord. And when the aspirant develops such undivided and unalloyed love for the Lord, the latter at once manifests Himself before him. The characteristic mark of exclusive love is that it cannot bear separation from its object. The blessed one in whose heart wells up this love feels restless like Bharata on account of his separation from the Lord, so much so that he finds himself on the verge of death. Goswami Tulasidas describes the mental anguish of Bharata in the following eloquent words:—

"While Bharata's mind was thus sinking in the ocean of separation from Śrī Rāma, the son of the wind-god, disguised as a Brāhmaṇa, came to his rescue like a bark."

Can the Lord afford to withhold His sight any longer from a person who grows restless like Bharata in His absence? Certainly not. We should, therefore, feel most uneasy without the Lord, even as a fish feels without water. It may be argued here that a fish may wriggle itself to death and yet it may not get water. In reply to this we submit that it is just possible because water is insentient, but the Lord is not. He is all consciousness and extremely compassionate;

* लगन लगन सब कोइ कहै लगन कहावै सोइ ।
नारायन जिस लगन मैं तन मन दीजै खोइ ॥

how, then, can He fail to bless His devotee pining in love for Him? Moreover, His plighted word is there: "Howsoever men seek Me, even so do I approach them." (*Gītā* IV. 11)

The Lord can be easily attained if we keep our mind ever fixed on Him, just as the Chakora bird rivets its intent gaze on the full moon in the sky and refuses to withdraw it so long as the moon does not set. The Lord says:—

> "Arjuna, whosoever always and constantly thinks of Me with undivided mind, to that Yogī, ever absorbed in Me, I am easily attainable."* (*Gītā* VIII. 14)

It may be pointed out here that the Chakora bird clearly sees the moon before it, hence it is easy for it to get enamoured of her. While appreciating the logic of this argument, we submit at the same time that the Lord, being omnipresent, becomes manifest only through our exclusive faith and devotion. And if we lack these two virtues the Lord is far removed from us though He may be present by our side all the while. When Lord Śrī Kṛṣṇa graced the earth with His presence people like Duryodhana who had no faith in or devotion towards Him did not realize that the Most High was moving among them and for this reason He was inaccessible to them, even though present there and within their easy reach. But contrary to it, we find in the case of Dhruva that though the Lord was not present before him in a bodily form and thus remote from him, Dhruva made Him manifest by dint of his supreme faith and exclusive devotion. Therefore, just as Dhruva put implicit faith in the words of Devarṣi Nārada and accordingly concentrated his mind on the Lord, we should likewise fix our mind on Him, with unflinching faith and devotion according to the words of the *Gītā*, the *Rāmāyaṇa* and *Bhāgavata* as well as of holy men. Whatever may happen we should carry on our Sādhana undaunted like the little bird Chātaka that suffers untold hardships but does not abandon its love for the cloud-burst that the star Swāti (Arcturus) brings down for it. Although every cloud that hangs low in the sky does not quench its thirst, it pours out its endeering notes 'Pew, Pew' (meaning 'O beloved') at the sight of each and every cloud; and lo! its unflinching faith at last brings down its beloved cloud from among them. Similarly, at the sight of the Chātaka-like devotees of the Lord we should cherish the desire and hope to meet the Lord. The Chātaka's love for the cloud is proverbial; hailstones come down upon it and ruthlessly smash its wings; but it does not flicker in its resolve to love its beloved cloud, and in return it looks to the cloud for a drop of water with unabated hope. In the same way we too should never lose sight of God and should be ever hopeful to attain the Lord even amidst the greatest of calamities. It is a principle with the Chātaka that it will catch a drop from the cloud-burst alone and never looks to any other source of water even though it may die of thirst. Following in its footsteps we too should never crave for worldly enjoyments but for God alone, the nectar-drop for our Chātaka-like heart. It is possible that a Chātaka may

* अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

not get the desired drop from the cloud-burst even though it needs it most and has a burning desire for it: for it is the Chātaka that cries for water and not water for the Chātaka. Unlike this the Lord never fails to meet His devotee who feels an unresistible urge to have His sight. For the Lord grows as impatient to meet His devotee as the devotee grows impatient for Him. The Lord Himself vouches for it when he says:—

"Howsoever men seek Me, even so do I approach them."* (*Gītā* IV. 11)

Again, the Lord says:—

"I am equally present in all beings; there is none hateful or dear to Me. They, however, who devoutly worship Me abide in Me, and I too stand revealed in them." (*Gītā* XI. 29)

The enlightened devotee that worships the Lord with disinterested devotion loves Him most dearly, nay, he himself becomes extremely dear to Him. This the Lord proclaims in the *Gītā* while referring to the four types of devotees (the seeker after worldly possessions, the afflicted, the seeker for knowledge and the Jñānī possessed of Divine love):—

"Of these the best is the man of wisdom, ever established in identity with Me and possessed of exclusive devotion. For I am extremely dear to the wise man (who knows Me in reality), and he is extremely dear to Me."

Hence, what is needed is that we should always and constantly carry on our practice of meditation with love and reverence in order to attain exclusive and unalloyed love for the Lord.

(To be continued)

The Mantrayoga

By Dr. B. Bhattacharya

ॐ भद्रं कर्णेभिः श्रृणुयाम देवा
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभि-
र्व्यशेम देवहितं यदायुः ॥

Mantrayoga is a mysterious topic in the domain of Ancient Culture. For Mantrayoga every one has a fascination, although its implications are known to very few except the mystics. I take up this subject particularly not only because it relates to psychic culture but also because it is regarded as superstition by the uninitiated, who are woefully ignorant about the subtle and highly mystic nature of the Hindu mind. Here I should like to lay bare before my readers the underlying principles of the Mantrayoga in order that they may see for themselves whether Mantrayoga is mere superstition or it is the highest form of psychic exercise known to mankind.

In this vast creation of God as there are many things full of mystery and power; even so, in our vast literature there are many words full of mysterious and deep significance. One such word is Yoga. In one sense Yoga means union of two things, and in the second sense it denotes a whole class of literature dealing with the methods leading to that union. The science of Yoga, therefore explains according to the above definition the

* ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम्

following among others: the union of two different things, the condition of the two before the union, the results accruing from the union, the condition after the union, the means leading to it, the order to be followed in the adoption of the means, the pitfalls on the path, the evil effects attendant on them and the ways to overcome such evils. The science of Yoga further gives details as to where and how the powers attained by Yogic practices should be utilized for the elevation of one's self or soul.

The science of Yoga claims many schools. Due to the importance attached to one or the other methods of Yoga it gives rise to different schools like the Mantrayoga, Haṭhayoga, Layayoga, Rājayoga, Bhaktiyoga, etc., although in fact, the state to be accomplished or the condition to be attained in all of them is one and the same. These schools, owing to the vastness of details contained in each and owing also to the difference in their means, are sometimes considered even by the learned as separate systems entirely different from one another.

The science of Yoga is not merely a science of metaphysics like the Nyāyaśāstra; nor is it like the Purāṇas describing an unseen world like the Devaloka, promising enjoyment in it at a remote future. But it is a practical science like Alchemy or Āyurveda, and exists by itself like many other sciences of the present day.

Taking into consideration the fact that Īśwara or the macrocosmic soul possesses innumerable forms and illimitable powers, almost all the Āchāryas of all religions have strived to benefit themselves absorbing power from the reserved powers of the Īśwara, and point out that the proportion of the powers between Īśwara and Jīva is one to one-quarter. This much is sufficient to understand the meaning of the term Yoga. It is the union of the individual soul that enables one to draw power from Īśwara. And as this is done with the help of Mantras or power syllables it is called Mantrayoga.

In the Mantra text it is laid down:—

"One who is initiated properly and has repeated the Mantras fully is fit to practise Mantrayoga."

Any work when entrusted to the proper and fit person, is done in the best possible manner, in a short time and to perfection. Contrary is the result when the same duty is entrusted to one who is not fit to do it. He takes more time and there is wastage of energy, and the work is not carried out to perfection. The fault in this case does not lie in the work itself but in the person who, although not qualified, has been entrusted with the work. This principle holds good in all works and at all times. In order that such mistakes may not occur and in order that the best results can be had in the shortest possible time and with ease our ancient Āchāryas have first dealt with the qualifications and capacities of the Adhikārīs or the deserving. The above dictum is quoted here to show that an Adhikārī of Mantrayoga of this type would be able to produce with the aid of the Mantra the greatest results in a short time and with the least effort.

One should necessarily possess for the practice of Mantrayoga the following qualifications: firstly, he should have the Dīkṣā or initiation according to the

injunctions of the Śāstras and secondly, he should have accomplished the repetition of the Mantra prescribed for him at the time of his initiation. A person who is thus qualified can reap the fruits of Mantrayoga according to his capacity. It is not the place to describe here in detail the rules of either repetition of Mantras or initiation as they are but distantly connected with the Mantrayoga. I shall only give here a short description of the necessary adjuncts to Mantrayoga.

Mantra is a collection of words or syllables arranged according to a given order. It is passed on through only one medium, from the mouth of a Guru to the ear of the disciple. The Mantra can only be transmitted in this manner from a Guru to his disciple. This kind of Mantra alone is easy to handle and becomes effective. When the same Mantra is written in any script, symbolic or otherwise, the Mantra only serves the persons, of the plate of a Gramophone, notwithstanding the fact that the words contained in the Mantra are all faithfully, represented with their proper accents and pronunciation and in the respective order of the letters contained in them. The written Mantra is not considered to be equal to the Mantra, which the devout Sādhaka receives with a definite and set purpose in view from the Guru who transmits a practised Mantra fully alive with a powerful will. A Mantra of this kind alone has inherent power to benefit the disciple.

For success in Mantra-practice a neophyte should necessarily know three things, namely, the Ṛṣi, the Chhandas and the Devatā of the Mantra. The Ādi Guru of the first seer of the Mantra is known as the Ṛṣi for that particular Mantra. The Ṛṣi besides possessing all the Siddhis obtainable from the realization of the Mantra, has also a thorough knowledge and the necessary soul-force so as to be able to guide others in the path.

The tongue, at the time of repetition of the Mantra, moves inside the mouth and comes in contact with its various component parts. Different kinds of vibrations are thus produced due to internal efforts required for the full and correct pronunciation of the Mantra; and also on account of continuous inhaling and exhaling of breath. These vibrations, after a considerable practice, assume harmonious wave-forms and are spread around us in the external world, assisted by the force of our mental power. These waves roll on like the flow of harmonious music accompanied with tune and measure, and this is what is known as Chhandas or the metre of the Mantra.

The third and the most important thing to be known by the neophyte is the Devatā or the deity of the particular Mantra. This term has a deep spiritual significance and is considered to be different by the different Śāstrakāras.

According to the science of Mantrayoga, the Sādhaka is required to contemplate upon Īśwara, as endowed with qualities, the Śakti or power and form, as may be in conformity with the mode of his worship. Īśwara, though formless Himself, assumes many forms out of his free will through the fervent prayers of the devotee. He becomes formless immediately the desires of the

devotee are fulfilled. The Īśwara with the form and qualities is considered to be the inexhaustible fountainhead of all the highest and best qualities as also, of infinite and supreme powers. He is the bestower of infinite bliss and is, like the most forgiving and loving mother, highly affectionate to the devotee, always finding pleasure in making him happy and contented. It should be borne in mind that the qualities, the powers and the form of the Īśwara as above stated, are in close conformity with the nature of the Mantra, in which the Sādhaka has been initiated. The Sādhaka, as above described, should make efforts to form his relations with this Īśwara or the Devatā of the Mantra.

Before making any attempts at Mantrayoga, it is absolutely necessary that the neophyte should possess complete control over the qualities of his lower nature, such as passion, anger, avarice, infatuation, jealousy and pride. If, without a control over these six inimical qualities, one takes to the practice of Mantrayoga, any one among them gets predominance over the mind according to circumstances, and debars success.

Patience and presence of mind are very necessary in the path of Mantrayoga, and as Mantrayoga, in comparison with Haṭhayoga and Rājayoga, takes a fairly long time for realization, the Sādhaka should take particular care not to allow his mind to waver even for a moment; and in so doing, he is required to be much discriminate regarding his food, recreation and conduct. He should live in a place, where there is sufficient light and ventilation, taking care at the same time not to expose himself to open, where there is too much of light and wind. He should choose a lonely place for his practices and should allow nobody, not even an animal, to enter it. He should continue his practices, without a break, daily at the same place, at the appointed hour and for the appointed period.

His food should be of a Sāttvika nature so as to be conducive to his health. It should be taken in a reasonably small quantity. The seat should be neither high above the ground, nor low as the ground itself. He should sit in a comfortable and easy posture on the whole skin of a deer or tiger. Below the skin should be spread the Āsana or mattress made Kuśa grass; and with a light and pure dress to cover his body, he should sit erect without any movement of limbs. Allowing his breath to have a regular, easy and harmonious flow, he should then so fix his vision near the tip of the nose, as not to cause the least strain to his eyes. This can be done by first closing his eyes, and to fix them on the very spot seen by them when they are opened without any effort. He should then, with closed lips, imagine the Mantra at the tip of his tongue, and repeat the Mantra in a low voice clearly and properly, all the while fully understanding its meaning and with a mind concentrated on the form of the Devatā representing it. While thus repeating the Mantra, he should, with his whole mind, allow the full thought-current to flow without restraint on any suitable centre among the many centres of the body. A practice of this kind should be resorted to every day for at least a period of two hours.

An important factor to be considered in this Yoga is that one should practise

concentration, within one's own mind, on the form of the deity, as described to him by his Guru. As a result of this practice for some time, a thrill, of its own accord, pervades the body; the hairs stand on end, a wave of happiness flows spontaneously, the mind becomes pure, strong and serene; the body becomes light and full with growing energy. These and other signs of a similar nature are the proofs to show that success or Siddhi is near at hand.

While practising Mantrayoga, care should be taken, especially in the initial stages that nobody touches the body. There should be perfect silence all around; no loud talks nearby, nor the noise of crackers, etc. In order to avoid them, the Sādhaka should take himself to a sequestered spot. He is able to realize the Mantra in a short time by completely identifying his mind with the Mantra, the Devatā, his own Ātmā and the Guru.

One more essential of Mantrayoga is that the Bīja of one's own Mantra should be constantly repeated without a break even in ordinary times or while doing ordinary duties. This Bīja is of two kinds; some ending with Anusvāra and others ending in Visarga. Bījas with Anusvāra ending should be pronounced in an elongated manner, so as to resemble the steady and continuous ringing of the bell. This much is a short description of the essentials of Mantrayoga which leads to God-realization or the realization of the particular God invoked by the power of the syllable.

Sri Gauranga Mahaprabhu

By Sri Phani Bhushan Dhara

"Worship Gaurānga, speak of Gaurānga,
take Gaurānga's Name,
Whosoever adores Gaurānga becomes
extremely dear to me."

Thus Śrī Nityānanda Prabhu preached loving devotion to Śrī Gaurānga Mahāprabhu and used to hold Śrī Sankīrtana along with his favourite disciples and devotees in Bengal in the 15th century after his return from Puri, the centre of pilgrimage. Nityānanda Prabhu made known to the people the greatness of Śrī Gaurānga and the divine influence of His holy Name. Lord Chaitanya was hailed as Yugāvatāra in the Kali age, the incarnation of Śrī Kṛṣṇa. He organized Kīrtana parties which spread far and wide the Divine Name in accompaniment to lusty music. Lord Chaitanya sang glories of Śrī Rādhā-Kṛṣṇa in sweet melodies that filled the heart of the people with devotional fervour. He possessed a tremendous magnetic power which could enthral men of great capacity and inspire them with a life-long zeal for devotional austerity. He usurped the complexion and devotional spirit of Śrī Rādhā, namely, the Mādana Mahābhāva of Śrī Rādhā (राधिकार भावकान्ति करि अधिकार । निज रस आस्वादिते करिआछ अवतार). Navadwipa, the birth-place of Śrī Gaurānga, where He inundated the heart of the people with the enrapturing melodies of Haribol, is called the Second Brindaban by His devotees. Even today His devotees go there in large numbers every year on pilgrimage and organize processional Kīrtana, parading the streets of the city in several groups; the divine names of Nimāī and Nitāī are sung

in chorus with devotional fervour and ecstasy.

Śrī Adwaitāchārya was regarded as the incarnation of Lord Śiva; it is said that he fervently prayed to God for several years that He Himself should descend on earth to bring the erring souls round to His worship. Realizing the deep agonies of his heart the Lord responded to his prayers and subsequently took birth in the person of Lord Gaurāṅga.

The story of Lord Chaitanya's life has been told so often and so well that it is not necessary to enlarge upon the details. It is a life saturated with impassioned religious consciousness; it is a divine personality radiating divine love and glory all round. Chaïtanya's name before he became Sannyāsī was Viśwambhara. He was the son of Jagannāth Miśra and his wife Śachī, and was born at Navadwip in Bengal in February 1486 (Phālguna Pūrṇimā, Śaka 1407) during an eclipse of the full moon in the midst of universal taking of God's Name (Haribol) usual on such occasions. His father was a pious and scholarly Brahman of Vaiṣṇava persuation and disposition. His sports in childhood provide an account of deep interest to the reader if he goes through His biographies written by His Goswāmī devotees. He won those Goswāmīs over through His divine love and they became His bond-slaves. The names of some of the prominent Goswāmīs who played an important part in the fulfilment of Gaurāṅga's holy mission need special mention. Among many others they are: Śrī Rūpa Goswāmī, Śrī Sanātana Goswāmī, Śrī Jīva Goswāmī, Śrī Kavi Karṇapūra Goswāmī, Śrī Brindāvan Goswāmī and Śrī Krishnadas Kaviṛaj Goswāmī. All of them wrote several famous books on Chaitanya Mahāprabhu and His divine characteristics. The books they wrote are still available; their names are: Śrī Chaitanya-Charitāmṛta, Śrī Chaitanya-Bhāgavata, Śrī Chaitanya-Mangal, Śrī Chaitanya-Chandrāmṛta, Śrī Chaitanya-Chandrodaya-Nāṭaka, Bhakti-Rasāmṛta-Sindhu, Hari-Bhakti-Vilāsa, Lalita-Mādhava, Bidagdha-Mādhava, Dāna-Keli-Kaumudī etc. These are treated as most valuable books on Devotion (Bhakti) and are read by the Vaiṣṇavas with deep reverence and faith. The writers were so imbued with the devotional spirit that they felt certain that if anybody devotes himself to studying and reciting the above-mentioned holy books, he shall cross the seething ocean of worldly existence without any exertion and shall attain Śri Gaurāṅga Mahāprabhu as its fruit hereafter. But these books are full of esoteric knowledge of Bhakti which is not possible to be understood without the help and guidance of some competent and holy preceptor belonging to the Vaiṣṇava faith. These books have depicted a vivid picture of Śrī Gaurāṅga Mahāprabhu, His divine raptures and ravings, His devotional trances and frenzies, which, if properly grasped and comprehended, purifies the heart of the reader and destroys his stock of sins root and branch; and in the wake of all this wells up in his heart upsurging devotion and love towards Śrī Rādhā-Kṛṣṇa in whose love Lord Gaurāṅga Himself ever remained immersed till the end of His earthly existence.

The mission of Gaurāṅga Mahāprabhu in propagating love for Rādhā-Kṛṣṇa is being carried on with unabated zeal by the present Goswāmīs of the Vaiṣṇava

faith. It will not be out of place to mention that Lord Chaitanya Himself commissioned Rūpa and Sanātana and other scholarly and devout Goswāmīs to prepare the learned books as the doctrinal foundations of His faith, the Vaishnavism. It was the inspiration and teaching of the pious and erudite Goswāmīs which came to determine finally the doctrinal trend of Bengal Vaishnavism, which, however, dominated throughout its subsequent history. Anybody who likes to enjoy the treasures preserved in these books should as a principle abjure all sensuous enjoyments and worldly cravings. The Lord's grace descends upon the man who takes to His Name with unflinching faith and devotion. Mahāprabhu proclaimed to the people that if they really wished to enjoy happiness and beatitude in this very life they should increase their appetite for the Lord's Name with humility and turn their back on all carnal desires. *Haribol* is the only means of attaining Prema for Rādhā-Kṛṣṇa, and, therefore, He invited all to sing glories of Rādhā-Kṛṣṇa with a heart full of devotional emotions. He roused Bhakti even in the heart of confirmed sinners like Jagāī and Madhāī. He reclaimed Rūpa and Sanātana who had adopted the Mohammedan name of Dabir Khās and Sāker Malik respectively and were employed as high officials at the Muslim King's Court at Gauḍa. He exercised such a stupendous influence even on the celebrated Adwaita-Vedāntīs like Śrī Vāsudeva Sārvabhauma and Prakāśānanda Saraswatī that they surrendered the pride of their Vedantic knowledge at His feet and got intoxicated with the all-consuming love of Rādhā-Kṛṣṇa in whom they realized the consummation of their vast learning, nay, of their very life. Anybody whom chance brought into Chaitanya's contact caught the 'contagion' of His devotional spirit. He invariably taught His devotees to become lowlier than even a blade of grass and forbearing like a fruit-laden tree, and to treat everybody with respect without seeking to be respected in return, in order to sing and relish the endless praises of Śrī Kṛṣṇa and His divine Names.

तृणादपि सुनीचेन तरोरपि सहिष्णुना ।
अमानिना मानदेन कीर्तनीयः सदा हरिः ॥

Let us all practise this memorable teaching of His and enjoy His unbounding grace.



Lead Me Gently Home

Lead me gently home, Father,
Lead me gently home,
When life's toils are ended,
And parting days have come;
Sin no more shall tempt me,
Ne'er from Thee I'll roam,
If Thou'lt only lead me, Father,
Lead me gently home.
Lead me gently home, Father,
Lead me gently home;
In life's darkest hours, Father,
When life's troubles come,
Keep my feet from wandering,
Lest from Thee I roam,
Lest I fall upon the wayside,
Lead me gently home.

Regd. No. A. 334.

The Ideal of Welfare State

दुर्जनः सज्जनो भूयात् सज्जनः शान्तिमाप्नुयात् ।
शान्तो मुच्येत बन्धेभ्यो मुक्तश्चान्यान् विमोचयेत् ॥
स्वस्ति प्रजाभ्यः परिपालयन्तां
न्याय्येन मार्गेण महीं महीशाः ।
गोब्राह्मणेभ्यः शुभमस्तु नित्यं
लोकाः समस्ताः सुखिनो भवन्तु ॥
काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी ।
देशोऽयं क्षोभरहितो ब्राह्मणाः सन्तु निर्भयाः ॥
सर्वे भवन्तु सुखिनः सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु मा कश्चिद्दुःखभाग्भवेत् ॥

"May the wicked become good; may the good realize peace; may the peaceful be released from all bondage; and may the released redeem others. Well be it with the people; may rulers protect the universe adhering to the path of righteousness; may there be welfare always to cows and the learned; may all the worlds be happy. May the clouds rain at the proper time; may earth be rich with crops; may this country be free from riots and may the spiritual teachers be free from fear. May everybody be happy; may everybody be free from disease; may everybody come by happy events; may nobody have any misery."